really happens to them is that they are eaten by the water-jaguar.

oLobəsią becomes aware that *dínamą́* has gone by him to catch men when he notes that the rivers are flooded and wind storms strike. Then he sends one of his subalterns to capture him. This person usually is *serike*. *serike* follows the water-jaguar all over until finally this evil animal hides under the mountain ranges and refuses to come out. At this point *bukubLɔ* appears to aid *serike* and together they route out the water-jaguar and take him to *oLobəsią*. This personage is delighted and eats the water-jaguar.

(10) *serike* AND *dínamą́*

(*Cabécar*)

The river flows downward and reaches the mouth where *oLobəsią*[186] stays to support the water. *dínamą́* passes here and eats us when the river is in flood. When there is a bad flood, it carries people away and *dínamą́* eats them.

Then *serike* in the form of a hurricane comes to take him away, hiding him beneath a hill. From here, hurricane carries him to *oLobəsią* to eat.

When hurricane *serike* comes, he arrives with wind and rain, and the river rises. He goes to the King of the Wind to fight because this king carried off his mother to have as a wife.[187] When this happened, hurricane was a child. He did not see his mother carried away. He grew up and learned that his mother had been swallowed. Then the King of the Wind sold everything. This is why hurricane takes everything he finds. He takes the devil to *oLobəsią* for him to eat. When the earth makes a noise, this is *oLobəsią*.

(11) THE MYTH OF *óknamą́te*[188]

(*Cabécar*)

óknamą́ is a spirit who protects men. He lives where the rivers meet the sea (at the river's mouth). Pregnant women, however,

[186] *oLo* is buzzard in Cabécar. *tjí* are the sacred stones of the medicine men.

[187] Compare this with "How *serike* got his staff."

[188] *See* Linguistic Texts: *ók-namą́-re* (jaguar he). Also see The Myth of the Water-Jaguar and *onombrasén*, and Linguistic Texts: *di-namą́*.